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Under date of September 1 last Charles Mills Gayley and William A. Merrill, Professors respectively of the English Language and Literature and of the Latin Language and Literature in the University of California, united in issuing the following circular to Teachers of English and Latin in the California Secondary Schools:

The purpose of this circular is to ask the assistance of teachers of English and of Latin in California secondary schools, in a matter pertaining to the preparation of candidates for teachers' certificates in these languages, and, in general, to the training of future specialists in English or in Latin.

Students continue to enter the university in considerable numbers, desiring to specialize in Latin or English, but unacquainted with Greek. When they are informed that a good knowledge of the Greek language and literature is of the greatest importance to teachers or specialists in English or Latin, and accordingly are advised to begin the study of Greek in the university, they are in the habit of replying as follows:

1. We have not time, now, to take up the elements of so difficult a language as Greek.
2. Even if we begin Greek in the university, we cannot, without too great sacrifice, carry the study far enough to gain the results sought for.
3. We were not informed, in the high school, by our teachers of Latin or English, that we should need Greek in our future studies and career.

The justice of this reply is evident. It may therefore seem to some that the departments of English and Latin in the university should require Greek among the prerequisites for the study of these languages as a major subject. The undersigned would indeed be strongly inclined to do this, if it were feasible. But since this is impracticable, the difficulty must be met, so far as possible, in the secondary school. We therefore earnestly recommend to teachers of English and Latin, particularly to those in charge of the work of the first two years of the high school curriculum, that they lose no opportunity to impress upon their pupils early in the course, that *for future teachers or specialists in Latin or English, no subject, outside of these languages themselves, is so important as Greek*. A neglect to avail themselves of the opportunity (if offered) to begin Greek in the high school will surely be attended with constantly increasing embarrassment and regret.

The high school curriculum is now sufficiently elastic, in most of our cities, to permit each pupil to choose at least *some* elective work. The purport of the foregoing advice, therefore, is to the effect that, for prospective teachers of English or Latin, *Greek is the elective subject first in importance*. The student's general culture in other lines is adequately provided for by the required studies of school and

university, so that this advice, to future specialists in Latin or English, may be given with the *utmost emphasis*, and without fear of too great limitation of the student's range.

This advice, furthermore, is in exact accordance with the spirit of modern education. The tide has long been setting (perhaps too strongly) against definite requirements, and especially against the requirement of Greek. But since we cannot *require*, it is all the more clearly our duty to *influence* those of our pupils who are to follow us in the inspiring work of teaching Latin and English, to secure the preparation which they will find later to be essential, by beginning the study of Greek before it is practically too late.

The desired influence may best be exerted, not in the shape of a single formal address, but by means of *frequent* pointed reminders, as the opportunity presents itself (as it so often does) in the course of the regular instruction in Latin or English. Permit us to add that the teacher who has not enjoyed, for himself, the opportunity to become familiar with Greek, can speak with special weight and force on this point, for his advice will be free from the slightest tinge of invidiousness.

We earnestly hope that you may see your way to giving effective assistance in the direction indicated, for the sake of deepening and strengthening the work of instruction in Latin and English in our great State. This is not a plea for *Greek*, from the standpoint of the Greek specialist, but for better *Latin*, and better *English*.

At the Commencement at Ann Arbor last June Professor Gayley delivered an address on educational matters, in which he strongly championed the value of the Classics. We should have presented extracts from this address, as printed in documents of the University of Michigan, had we not preferred to wait for the publication of the full address, which is promised by Messrs. Doubleday, Page and Co. for January or February next. Evidences are multiplying that teachers of other subjects are realizing once again the importance of those things for which the Classics stand. We commend the circular most heartily to all our readers, and we suggest in this connection a rereading of certain utterances already made in *THE CLASSICAL WEEKLY* (e. g. I.137, 161-162, 201). Teachers of Latin are bound for their own sakes, to foster the study of Greek, first by themselves, then by their pupils. In another quarter, too, teachers of Latin should seek (as well as give) help; there ought to be an offensive and defensive alliance between teachers of Latin and teachers of French.

C. K.

HYSTERON PROTERON IN THE AENEID I-VI¹

Moriamur et in media arma ruamus! Every one of us will, I am sure, admit that this verse contained in it, when we first read it in our school days, certain elements of humor, which we felt the more strongly because our teachers objected to our amusement. Were we right, or were our teachers? Is there something peculiar in the verse, or is it merely our imagination? 'Let us die, and let us rush into the thick of the fight!' At first sight we surely have before us an inversion of the natural temporal sequence of the two acts; and it surprises us to find that in certain school editions of the Aeneid, for it is of school editions merely that I intend to speak, the reality of this phenomenon is denied.

Hysteron proteron, according to two of my five American grammars, is the reversal of the natural order of words or phrases. In this paper I desire to discuss the following points: What is hysteron proteron, when defined more narrowly? Does it really occur? How often does it occur, if it is a reality? How is such an illogical arrangement of the ideas to be explained? What is its importance for the teaching of the secondary schools?

Hysteron proteron is the inversion of the natural temporal sequence of words and clauses. The difficulty that meets us will be to determine what is the logical order. That has been interpreted strictly as follows: of two acts not simultaneous, the prior act should logically precede; when of two acts one is the cause of the other, the cause logically precedes the result—granted always that the two acts are expressed paratactically. Of two acts not simultaneous, the verse already cited (2.353) is a good example; of two acts related as cause and effect, an example is 2.655 *Rursus in arma feror mortemque miserrimus opto*, 'Again in the height of my misery I long for death, and am rushing off into the fight'.

Now the two expressions that are in a hysteron proteron relation must be expressed paratactically: they must therefore be expressed with a connecting coordinating conjunction, or asyndetically.

First let us consider the cases in which the words meaning 'and' are used: *et*, *atque* (*ac*), *-que*. These of course have many uses, in addition to the meaning 'and' with a temporal or cause-and-result idea. They may merely add two or more things together; they may introduce a second element which but amplifies or defines the first; they may mean 'but', 'also', 'even', 'or'; in combination with special words they may have other meanings. With negative or adversative connectives the negative or adversative idea is such as almost or quite to preclude the supposition of hysteron proteron though occasionally we seem to find it, as in 1.37-38 *Mene incepto desistere victam nec posse Italia Teucrorum avertere regem!* 'To

think that I cannot keep the king of the Trojans away from Italy, and must (therefore) in defeat give up my undertaking!' Where there is asyndeton, also, there is rarely inversion of the order, as a glance at the list of passages accompanying this article will show. An investigation of this figure will then resolve itself mainly into an investigation of the passages in which *et*, *atque* (*ac*), *-que* are used, and here only when a time or a cause-and-effect relation exists between the two ideas so connected. For this paper, all such cases in the first six books of the Aeneid were examined.

Two kinds of hysteron proteron may be distinguished, that consisting of two clauses or of two attributes of a single object, and that involving only a list of substantives. The latter class may be disposed of briefly: a good example is 1.385 *Europa atque Asia pulsus*, 'driven from Europe and from Asia', said of himself by Aeneas. The order of events really was, first from Asia, then from Europe. But in all such brief lists, the additive idea is stronger than the idea of sequence, and, when one element is to be distinguished as first, it is often accompanied by a form of *primus*, as in 3.58 *delectos populi ad proceres primumque parentem*, 'to the chosen chiefs of the people and first of all to my father'. Such a list, it is true, may also consist of whole clauses, as at 6.802-803, where the third, fourth and second labors of Hercules are mentioned in this order, and in descriptions of arming, as at 2.392-393. Instances of this kind have been excluded from the list at the end of the paper, but the passages in which substantives occur in reversed order are given in a footnote².

Of the first class, a hysteron proteron of clauses is seen in the already quoted *Moriamur et in media arma ruamus*; one consisting of two attributes of a single object is seen in 1.349 *impius ante aras atque auri caecus amore*, said of Pygmalion, 'blinded with greed, and thus led on to impious acts'. This type has been included here since it is really the equivalent of a relative clause with two verbs. Here I place also a sentence with a single verb, to be taken in different meanings in connection with different objects, as 2.258-259 *inclusos utero Danaos et pinea furtim laxat claustra Sinon*, 'Sinon secretly draws the pine bolts and lets out the Greeks'.

A third class might be made, consisting of instances of prolepsis, as 1.69 *submersasque obrue puppis*, 'overwhelm and sink the ships!' In fact one editor expressly calls 6.330 *tum demum admissi stagna exoptata revisunt* an instance of hysteron proteron: the shades of the unburied, after one hundred years of wandering, 'then at last come back to the stream and are admitted to Charon's boat'.

¹ Cf. also 3.159-160, 4.311-312, 337-338.

² 1.28, 78, 87, 130, 385, 426, 679; 2.431; 3.58; 4.18, 44-45, 58-59, 99, 236, 430, 433; 5.192-193, 475, 393-393, 593, 746; 6.768. Examples of lists of clauses are 1.200-202, 316-319, 320, 336-337; 2.392-395; 4.147-148; 6.802-803.

¹ This paper was read at the meeting of The Classical Association of the Atlantic States, at Haverford, Pa., April 23, 1909.

But such cases I prefer to consider in a separate class, and to list separately¹.

To return to the hysteron proteron of clauses—a term which I shall use in the wider sense indicated above—there are one or two varieties which may be spoken of first as somewhat aberrant. The mere list has already been excluded as timeless. On the other hand, every pluperfect contains in it the essence of hysteron proteron and is an example of it if connected with a preceding verb of a different tense by an 'and', as in 6.523-524

Egredia interea coniunx arma omnia tectis
emovet et fidum capiti subduxerat ensem,
said by Deiphobus of Helen, 'she had taken my trusty dagger from beside me and she then removed all the weapons from the house'. The combination of present and perfect is similarly found, as in 4.101 ardet amans Dido traxitque per ossa furorem, 'Dido has drawn the madness through her whole frame and is aflame with love', and that of future and future perfect, 4.590-591 Ibit hic . . . et nostris illuserit . . . regnis? 'Shall he have flouted my kingdom and now depart?'

Such now is our definition of the term hysteron proteron, and the limitation of the field of investigation for our present purpose. The next question is, does hysteron proteron occur? After much search, in five school editions of the first six books of the Aeneid I have succeeded in finding ten passages² in which the possibility of its occurrence is admitted by the editors. Edition A admits it in seven passages, calls one tautology, calls one parataxis for hypotaxis, and gives a different interpretation of one. Edition B admits one as hysteron proteron, gives a different interpretation of one while admitting that some interpret it as hysteron proteron, gives a different interpretation of one other, and says nothing on the time element in the remaining seven. Edition C calls four of them "important idea first", admitting that some term them hysteron proteron; calls one parataxis for hypotaxis, one tautology, gives a different explanation for one, and says nothing on the remaining three. Edition D calls one "important idea first", one "general word first, preceding the special word", gives a different explanation for one, and says nothing on the remaining seven. Edition E admits hysteron proteron once, gives a different explanation once, calls it "important idea first" once, and says nothing on the other seven.

Now if these are the only occurrences of hysteron proteron in six books of the Aeneid, our investigation ends with Horace's *ridiculus mus*; but instead there is the stately number of about 150, given below. It is only fair to say, that the search for them was not made until many instances had forced themselves

upon me in teaching the subject, and that no effort has been made to do more than interpret the words in their normal meanings. It was not a search in an endeavor to find examples, whether they were there or not. The proof of the answer to the questions upon the occurrence and the frequency of hysteron proteron consists in the perusal of the list; it would be impossible to read it here, even if time limitations did not forbid, for a list is of all things the most uninteresting to read and to listen to. However, a few examples may serve to illustrate:

1.5-6 dum conderet urbem inferretque deos Latio,
'in his striving to bring his gods to Latium and found a city there'; his arrival in Latium with his gods must antedate the founding of any city there by him.

1.18 tenditque fovetque, 'she cherishes the hope and strives to bring about the result' that Carthage will be powerful, etc.; her hope will naturally precede her endeavor to effect the result.

1.43 disiecitque rates evertitque aequora ventis,
'roused the waves and scattered the ships'; the scattering of the ships is the result, not an antecedent fact, of the stirring up of the waters.

1.54 imperio premit ac vinclis et carcere frenat,
'Aeolus bridles the winds with prison bonds and subjects them to his might'; fitting the bit to the mouth of a steed (to which the winds are compared) precedes the full control of the animal.

1.66 et mulcere . . . fluctus et tollere vento, 'to raise the winds and to calm them'; the winds must be raised before they can be calmed.

1.90 In tonuere poli, et crebris micat ignibus aether,
'the lightnings gleamed and the heavens thundered'; lightning precedes thunder.

1.97-98 Mene Iliacis occumbere campis non potuisse
tuaque animam hanc effundere dextra, 'to think that I could not pour forth this life by thy right hand and lie dead on the plain of Troy'; the pouring forth of life does in reality precede the lying dead.

Here we have seven examples in the first one hundred lines of the Aeneid, a remarkable number, more than double the average rate of occurrence. I may ask your attention to two more passages, which are remarkable for the occurrence of several examples within a few verses³. Cf. 2.650-655:

Talia perstabat memorans fixusque manebat.
Nos contra effusi lacrimis, coniunxque Creusa
Ascaniusque omnisque domus, ne vertere secum
cuncta pater fatoque urgenti incumbere vellet.
Abnegat inceptoque et sedibus haeret in isdem.
Rursus in arma feror mortemque miserrimus opto.
Aeneas is relating the refusal of his father to be carried to safety while Troy is being sacked: 'He persisted in saying words like these and remained fixed in his intent. In opposition to him I was dissolved in tears, and so was Creusa, and Ascanius,

¹ 1.69 submersas; 1.659 furentem; 2.135 obscurus; 3.141 sterilia; 3.236 tectos; 3.237 latentia; 4.22 labantem; 6.330 admissi.

² These are 2.259, 353, 547, 749; 3.662; 5.130-131; 6.330, 366, 412, 567.

³ Cf. also 3.69-71; 4.575-577; 6.523-525.

and all the household, entreating that he should not wish to help along impending fate and destroy all with him'. Here is the first instance of *hysteron proteron*; each of the remaining two lines contains one example: 'Clinging to the couch he sticks to his purpose, and refuses to go. In my utter wretchedness I long for death and am rushing off again into the fight'.

6.329-334 contains a proleptic participle and two instances of *hysteron proteron*:

Centum errant annos volitantque haec litora circum;
tum demum admissi stagna exoptata revisunt.

Constitit Anchisa satus et vestigia pressit
multa putans sortemque animi miseratus iniquam.
Cernit ibi maestos et mortis honore carentis
Leucaspim et . . . Oronten. . . .

The Sibyl is telling Aeneas of the lot of those who have not received due burial: 'One hundred years they wander and flit about these shores; then at last they come back to the stream which they so eagerly desire to cross, and are admitted to the boat. Anchises's son checked his steps and stood still, thinking deeply and commiserating the soul's unhappy lot. There he sees Leucaspis and Orontes, who had failed to receive due burial and were (therefore) saddened'.

It is, I think, evident that there exists something that is well expressed by the term *hysteron proteron*, 'the later thing earlier', and that this occurs much more frequently than we are given to understand. But what are the reasons for an order of words that defies two of the most important presuppositions of our human thought, succession in time, and the succession of cause and effect? Has it a logic that may in a measure justify it? This is our next problem. In connection with this we may discuss the various principles of interpretation which are given by those who do not admit the existence of the figure. The causes contributing to *hysteron proteron* are seven in number, and frequently shade one into the other. They are:

(1) The important idea is given first, while the less important, though really preceding, act is set later in the sentence. On this ground three of my five editions explain *Moriamur et in media arma ruamus*.

(2) The second clause is logically subordinate to the first, but is expressed paratactically. So the example given under (1) is interpreted, 'Let us die by rushing into the thick of the fight'. Many passages may be so explained, as 4.547 *Quin morere, ut merita es, ferroque averte dolorem*, 'Nay, rather die by turning away thy pain with the sword'.

(3) The first is a general statement, followed by a particular one, without reference to the time idea; this is manifestly true in 3.294-297,

Hic incredibilis rerum fama occupat auris,
Priamiden Helenum Graias regnare per urbes
coniugio Aeacidae Pyrrhi sceptrisque potitum
et patrio Andromachen iterum cecidisse marito.

'Here an incredible piece of news fills our ears, that Priam's son Helenus is ruling over Greek cities, having received Pyrrhus's wife and scepter, and that Andromache had again passed to a husband of her own nation'. Here the news that Helenus *is ruling* Greek cities is of more general import than the fact that Andromache *has become* his wife, and naturally is told first. But the "general statement first" is not necessarily attended by *hysteron proteron*: for example, 1.563-564 *me talia cogunt moliri et late finis custode tueri*, 'compel me to take such measures and (in particular) to protect my lands with guards'.

(4) The act nearest to the present is set first; in past events, *hysteron proteron* results. So in 5.678-679 *piget incepti lucisque, suosque mutatae agnoscunt, excussa pectore Iuno est* (where the present tense is historical, and not a real present), 'the influence of Juno is shaken from their hearts, they recognize their own, and are ashamed of their act and even that they are alive'. The poet here reverses the order of three acts, proceeding from that nearest to him in time to the most remote.

(5) The two statements are parts of one act, and the free poetic order may reverse them; so perhaps in 1.5-6 *dum conderet urbem inferretque deos Latio*, 'in his striving to bring his gods to Latium and found a city there'. This principle, however, is not properly to be extended to cover 6.365-366, as one editor does extend it, *aut tu mihi terram inice, namque potes, portusque require Velinos*, 'or do thou, for thou canst, seek the harbor of Velia and cast the earth upon me', for the going to Velia necessarily precedes the burial and is a separate act, though an essential preliminary.

(6) The two acts are so nearly tautological as to lend themselves to the reverse order without giving offense to our minds on the score of sense. Consequently some editions treat such passages as *merely* tautological; so three of the five interpret 3.662 *Postquam altos tetigit fluctus et ad aequora venit*, 'After he had touched the deep waters and had come to the open sea'. But it is more natural to translate, 'After he had come to the sea and had touched its deep waters'; meaning that he had come to the edge of the waters and had then advanced some distance from the shore: an excellent example of *hysteron proteron*.

(7) The requirements of the meter doubtless affect the order, especially in lists of single words and in short clauses.

Now of these seven explanations of *hysteron proteron* all are entirely consistent with its real existence. An explanation of an idiom is not necessarily an alternative for it; for example, 'he came and said' may be expressed in three idioms in Greek: ἦκων εἶπεν (Xen. Anab. 2.3.25), 'having come, he said'; ἦκεν . . . λέγων (Anab. 1.2.21), 'he came saying'; ἦλθεν . . . καὶ λέγει (Anab. 4.2.17), 'he came and said'.

Yet the ultimate identity of meaning does not interfere with the fact that we have here three distinct idioms. Similarly, the explanations of hysteron proteron are not alternatives for it; in reality they are its necessary basis. A rhetorical figure does not spring into existence full grown, as Athena did from the head of Zeus; it must have a rational background. So it was with the figure under discussion: this inversion of order was, for the reasons given, not uncommon in poetry, and probably struck the poet's fancy, so that he extended it to cases that are only with extreme difficulty, if at all, brought under any of these explanations. It is no sufficient objection to hold that the peculiarity is in the English; the argument is still based on the connections of time and of cause and effect, which are fundamental to all human thought, whether in Latin, or in English, or in any other tongue. And after all, why be reluctant to accept hysteron proteron? It occurs, though not often, in English as well as in Latin; we always speak of thunder and lightning, never of lightning and thunder, and we put on our shoes and stockings, our coat and vest, our hat and coat.

What is the importance of this for the teaching of the Aeneid in the high school? Let me give my own experience. Before I came to realize the extreme frequency of hysteron proteron, there were many passages in the Aeneid that baffled and bewildered me, and it was only by translating the clauses in the reverse order that this feeling was removed—and, let me add, it was entirely removed. If such change of order has been helpful with one, it may be helpful with others; and while it needs care in application, its use should clear up many passages otherwise not clear to the pupils. Often, however, where the connection of the clauses with the preceding or the following renders advisable, or the English idiom permits the original illogical order, it is better not to make the change of order in the translation, since too frequent change will confuse more than it will clarify their thought. For example, we read at 6.194-196

Este duces o, siqua via est, cursumque per auras
dirigite in lucos, ubi pinguem dives opacat
ramus humum.

'Be my guides, if there is any way, and direct your flight through the breezes to the grove where the precious bough shadows the fertile soil'. Yet the logical order is, 'Set out and guide me', not 'Guide me and set out'; but the change in the order makes an awkward sentence in English, because of the relative clause following. To avoid this awkwardness while reversing the order of the main verbs involves making such changes in the structure of the sentence that the loss to the pupil exceeds by far the gain. Again, at 1.90 *Intonuere poli, et crebris micat ignibus aether*, English idiom does not object to the translation, 'The heavens thundered, and the sky was

lighted by repeated lightning flashes', though the logical order is the reverse. Therefore, on account of such passages as these, I feel that frequently, perhaps in the majority of cases, it is inadvisable to make the change of order in teaching, though the teacher should fully appreciate the logical succession of the events and be ready to reverse the order if he sees that the pupils are puzzled by the meaning of the passage in the order in which it stands. Often, too, the end may be gained by devices other than the change of the order; we may translate the second verb by a participle, or may merely omit the 'and', and the incongruity of the thought will disappear. Thus in 2.655, we might translate, 'again I am rushing off into the fight, in the height of my misery longing for death', or, 'Again I am rushing off into the fight; in the height of my misery I long for death'. Yet there will inevitably remain a considerable number of passages that defy any treatment in translation except the reversal of the Latin order¹.

UNIVERSITY OF PENNSYLVANIA.

ROLAND G. KENT.

Postscript: In reply to the comment upon this paper at the meeting of the Association, in which "emotional treatment" of the Aeneid was advocated rather than "logical analysis", the writer desires to say that in his opinion the two things are in no wise inconsistent with each other. The teacher who makes a logical analysis of the text will be the one who arrives at a correct understanding of the Latin; the one who does not, may or may not—probably will not—understand the Latin with precision. The logician may be a Dryasdust, but he is not necessarily so. The exponent of the emotional treatment will perhaps be interesting, but as a rule will be inaccurate with the Latin. Now neither tiresomeness nor inaccuracy is pardonable in a teacher of the Classics; and an accurate knowledge of the Latin (and *accurate*, according to the grammars, does not admit of degrees of comparison) may be gained with certainty only by a logical analysis of the text, and is the first step to any success in teaching; and it is moreover not a bar to the rousing of the pupils' interest, nor to an "emotional treatment", nor to any other kind of treatment except an incorrect treatment. Therefore I

¹ The passages in the Aeneid I-IV which I desire to list as examples of Hysteron Proteron are the following:

1. 5-6; 18; 43; 54; 66; 90; 97-98; 123; 133-134; 140-141; 145-146; 150; 261-262; 341; 390-391; 397-398; 423-424; 438; 476; 683-684; 688; 697-698; 701-702; 713-714; 738-739.
2. 19-20; 47; 134; 167-168; 223-224; 230-231; 259-260; 280; 289; 353; 358-360; 378; 387-388; 391-400; 480; 490-497; 547-548; 577-578; 589-590; 604-606; 619; 624-625; 652-653; 654; 655; 748; 749.
3. 51-52; 62-70; 71; 155; 264; 282-283; 289; 295-297; 354-355; 452; 457; 520; 529; 560; 588-589; 597-598; 662.
4. 6-7; 22-23; 101; 153-155; 194; 201; 219; 226; 289; 340-341; 387; 388-389; 390-391; 413-414; 432; 549; 547; 549; 575; 590-591; 612-613; 642.
5. 19-20; 40-41; 57; 92-93; 101; 104-107; 127; 130-131; 151; 215-216; 304; 316; 353-354; 368-369; 379; 402-403; 406; 454; 466; 481; 500-501; 517; 523-524; 598; 618-619; 678-679; 686; 691-692; 726-727; 860.
6. 18-19; 111; 115; 151; 183-184; 194-195; 260; 331; 333; 361; 365-366; 389; 411-412; 424-425; 481; 523-524; 525; 542-543; 545; 559; 565; 567; 635-636; 670-671; 750-751; 782-783; 812-814.

The validity of the contention that these are in reality examples of this figure of speech would appear upon their citation in full with a translation into English of the salient words, but limitations of space unfortunately prevent this.

plead for a "logical analysis" of the text as a foundation for correct teaching, in addition to "emotional treatment" as a foundation for interesting teaching. The latter is often championed; the former is too often neglected.

R. G. K.

REVIEW

Homerica: Emendations and Elucidations of the Odyssey. By T. L. Agar. Clarendon Press, Oxford (1908). Pp. XI + 436. 14 shillings.

Mr. Agar's book gives a more or less detailed discussion of some six or seven hundred passages in the Odyssey, ranging from α to ω . Almost every page of the book bears witness to the author's intimate knowledge of Homeric diction and Homeric meter, and to his wide reading; it is indubitably a valuable contribution to the literature dealing with the Homeric poems, whether or not one agrees with Mr. Agar's views.

For the elaborate theories of the destructive critics Mr. Agar has scant respect. He will hear nothing of composite authorship of the great epics, and is as little ready to accept 'modernized' forms in books commonly held to be late, as in those reputed to be the earliest. He is conservative also in the matter of assuming interpolations, and in general is inclined to exhaust the possibilities of exegesis or of emendation before having recourse to the knife.

Mr. Agar's theory of the Homeric dialect is briefly but plainly stated in the preface to his book. "The language of the Homeric poems is Achæan, and fairly represents the speech of the Achæan people". It is not "an artificial poetical medley, Ionic in the main with a liberal admixture of the other Greek dialects". Consistency is therefore to be looked for in matters of language, and where this is not afforded by the traditional text, we may, or rather must, look for corruption. But this corruption has not been brought about by any definite or conscious alteration. It has come about from "the gradual assimilation of antique forms and obsolete words to later Greek usage, and the intrusion of later metrical rules and grammatical canons, and to some extent also of new ideas of what is right and proper". Hence Mr. Agar, although he regards his emendations as more often than not "strictly conservative in effect", handles the traditional text in a very free manner. Hosts of alterations are suggested, some of them more or less convincing, but others, to say the least, extremely unlikely, while not a few seem so rash as to be quite indefensible. In some passages again there is a distinct betterment of the sense, but in others the traditional interpretation is attacked upon grounds which are far from convincing, and a new interpretation is offered which in the judgment of the present writer leaves much to be desired.

Homer has not in Mr. Agar's opinion "suffered

from defects of transcription by careless and ignorant scribes", and therefore "palaeographical considerations are not supreme". At the same time he here and there supports an emendation by arguments based upon palaeographic grounds, e. g. on pp. 103, 276, 320, 371.

If we waive the fact that we cannot as yet determine precisely what the speech of the Achæan people was—unless we are content to argue in a circle—the theory held by Mr. Agar is consistent, and is capable of a vigorous presentation. More than that, few will deny that a modernizing process must have taken place. The work of generations of critics from Bentley down has proved this absolutely. But where shall we draw the line? Granting the process, but granting also that we cannot fix its limits, are we to rewrite our Homer, and fling the traditional text to the winds? or are we to content ourselves with eliminating patent 'modernisms', while maintaining a conservative attitude toward the traditional text? Yet even such a method of procedure leads to chaos. What to Mr. Agar is a 'patent modernism' is not so to another. To the reviewer it seems clear that the only safe course for the editor of Homer is to print the traditional text, however unsparingly it may be treated in the commentary, and however convinced the editor may be that back of that text lies an older form which he thinks he can partially restore. One has no right to give as Homer a text which we cannot prove ever to have existed at any time.

Another point should be emphasized. The theory holds that all parts of the poems (even e. g. the last part of ω which Aristarchus rejected) are to be treated as linguistically upon the same basis. One must doubt the justice of this; for even if the expansion theory as a whole be given up, one can hardly deny the Ionian origin of certain parts at least of both Iliad and Odyssey.

In view of the above theory of the dialect of Homer and the text tradition, it is not strange that a very large number of Mr. Agar's proposed emendations are attempts to restore the digamma, to remove hiatus, to clear the text from supposedly later uses of the article and from occurrences of the oblique cases of $\alpha\upsilon\tau\acute{o}s$ as a mere pronoun of reference.

With regard to the digamma Mr. Agar speaks with no uncertain voice. "It is becoming increasingly probable", he writes in the preface p. ix, "that Bentley after all was right in attributing to it the full force of a consonant". More definitely on p. 82 he repeats, " $\epsilon\upsilon\kappa\epsilon$ ($\phi\epsilon\phi\upsilon\kappa\epsilon$) could no more drop its initial ϕ in Homer's day, than $\lambda\epsilon\lambda\upsilon\kappa\epsilon$ could shed its initial λ in the time of Thucydides". The alternative view—that of the 'in-and-out character' of the digamma in Homer—is vivaciously characterized on p. 36: "It is supposed to be present or absent

according to circumstances, as the speaker may decide, like the Irish members in the first Home Rule Bill".

The method followed is a familiar one and scarcely needs illustration. Some of the changes are slight and may commend themselves to many; but here and there one is impressed both by the audacity of the change and by the fact that we lose far more than we gain by it. For instance, it may be true that "it is surely possible that Calypso should here ironically and jealously speak of Penelope as the prize which Odysseus was longing to win"; but one is still far from content to accept *λειψόμενος περ ἀρέσθαι σὴν Ἀλοχον* in place of the traditional *ιδέσθαι* (5.209), or to relinquish the *νόστιμον ἡμῶν ιδέσθαι* of 3.233. Again, is the desire to restore the digamma sufficient ground for ousting the feminine form *ἡδεῖαν* from the text in favor of *ἡδύν* (8.64)? Even where this excuse is lacking Mr. Agar writes, on 3.130, "the bastard form *αἰπὴν* should be removed in favor of *αἰπύν*". Shall we then deny that *πολλήν* is a legitimate form because the nominative *πολύς* is established? In 5.62 Mr. Agar himself seems to feel that the text suffers by his proposed change.

(To be Concluded)

STANFORD UNIVERSITY, California.

A. T. MURRAY.

The Fortieth Annual Meeting of the American Philological Association and the Thirtieth Annual Meeting of the Archaeological Institute of America will be held at Johns Hopkins University, Baltimore, on December 28 to 31.

Certain portions of the programme deserve special mention. On Tuesday evening, at 8 o'clock, there will be an address by Professor B. L. Gildersleeve, President of the American Philological Association. At the close of this session the classical staff of the Johns Hopkins University will receive, informally, the visiting members of the Philological Association and the Institute at the Johns Hopkins Club. On Wednesday, at 1, the Johns Hopkins University will entertain the visiting members of the two Associations at luncheon in the Gymnasium. On Thursday evening there will be a dinner at 7.30, in the Hotel Belvedere, on the occasion of the Fortieth Anniversary of the Philological Association and the Thirtieth of the Institute. Hon. Charles J. Bonaparte will preside and other gentlemen of national prominence are expected to be present.

A special rate to Baltimore and return of one fare and three-fifths on the certificate plan has been granted by all railroads in the territory north of Washington and Cincinnati, and east of St. Louis, Chicago, and Fort William. To make this rate operative at all one hundred certificates must be presented to the representative of the railroads at the meeting. Every one who attends the meeting is therefore urgently requested to secure a certificate;

if such certificate is not particularly helpful to himself it may aid others by contributing to the necessary total of 100. Those who reside outside the limits within which the rate applies are urged to purchase tickets only to the first station from which the rate will apply and to procure a certificate from that point.

Copies of the programme, information concerning hotels, etc., may be got from Professor Harry L. Wilson, Johns Hopkins University. Those who desire to attend the luncheon and the dinner, or either, are also requested to write at once to Professor Wilson. The price of the tickets for the dinner has been set at three dollars.

Since this occasion promises to be one long to be remembered by all privileged to be present, THE CLASSICAL WEEKLY urges its readers to be present, if possible. Hotel rates on the European plan have been secured from one hotel at from \$1 per day upward, from three at \$1.50 and upwards, and from two at \$2 and upwards. Ladies unescorted will find the Shirley Hotel (Miss Robinson, 205 West Madison Street) suitable; the rate there is \$2.50 per day, on the American plan.

The New York State Teachers Classical Association will meet in the Central High School, Syracuse, on Tuesday, December 28, at 9 and at 3. The programme is as follows:

In the morning, President's Address, Professor Frank Smalley, Syracuse University; The Value of the Classics, an Outsider's View, Professor W. W. Comfort, Cornell University; A Vergil Symposium: (a) Vergil, His Land and People, Professor F. A. Gallup, Albany, (b) The Time Element in the Aeneid, Miss Clara Blanche Knapp, Syracuse; The Quickening of Latin, Professor H. L. Cleasby, Syracuse University; Word-Order and Emphasis in Latin, Professor John Greene, Colgate University.

At the afternoon session an address will be delivered by Professor Harry Thurston Peck (subject, The Vitality of Latin).

THE NEW YORK LATIN CLUB, JAN. 8, 1910

The next meeting of the New York Latin Club will be held at the Hotel Marlborough, Broadway and 36th Street, on Saturday, January 8, 1910, at 12 o'clock noon.

The principal speaker will be Professor Paul Shorey, of the University of Chicago, whose subject is The Making of a Litterateur.

At the meeting in November the attendance was seventy-seven, the largest in recent years, and there should certainly be a hundred people present to hear Professor Shorey. A special effort will be made to have the luncheon begin on time, twelve o'clock sharp, so that other engagements may not prevent one from staying to hear the address.

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